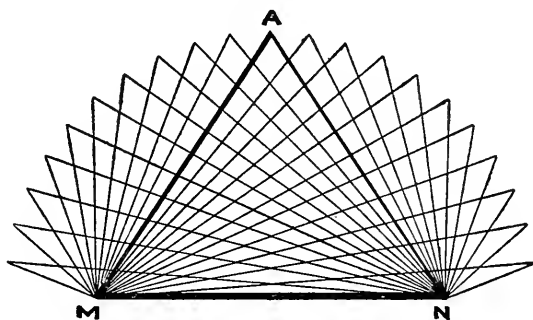


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

JULY 1926

Volume II

Number 3

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

THE "JEWEL" OF CONSISTENCY

Consistency, as an element of human character, is held to be one of the most exalted of all the moral virtues. But just what do we mean when we use the term to express our appreciation and commendation of the moral character of a fellow human?

This, indeed, is the sense in which the word is most frequently employed with reference to human virtues. More definitely expressed in the language of Natural Science, *Consistency* means *the living of a Life in conformity with one's own philosophy, or standard of Equity, Justice and Right*.

For illustration: The principles at the foundation of the "*Harmonic Philosophy*" constitute a very definite "Ethical Formulary", or "Moral Code", for the *Living Of A Life* by those who accept that Philosophy and adopt its Moral Code. Any such individual, to be a *consistent* student and disciple of the Harmonic Philosophy, must not only believe in its teachings and findings, but must *live his life* in strict conformity with its Ethical Formula, or Moral Code. If he does this he is justly entitled to be called "*Consistent*". On the other hand, if he fails to *live his life* in conformity with the principles of the philosophy he has accepted, he is *not* consistent.

Doubtless the fact that there are so very few who succeed in *living their lives* in conformity with their own religion, or philosophy, has given rise to the popular saying: "*Consistency*,

thou art a *Jewel*". A jewel is something of great value. Moreover, its value is commensurate with its rarity. Consistency, therefore, is a rare jewel only because it so infrequently exists among humanity. In other words, if it were the *rule* to find men and women living their lives in conformity with their religious or philosophic beliefs, the *value* of "Consistency"—as one of the exalted virtues among humanity—would decrease accordingly. But, inasmuch as we find the element of consistency among humanity to exist so rarely, we give to it a *value* commensurate with its rarity. Hence, it has come to be regarded as one of the rare "jewels" of human character.

I am painfully aware that these facts do not exalt the moral tendency or the evolutionary stature of the great human average. It would seem, however, that those who constitute the student body of the Great School should, by every rule of constructive attainment, represent a much higher plane of moral and spiritual unfoldment than the general average of humanity as a whole. Indeed, anyone, whether a student of the Great School or otherwise, would be justified in expecting an accredited student of Natural Science to exemplify the virtue of *consistency* more perfectly than a disciple of almost any other school, cult or religion. This is because the *Morality* declared and taught by the Great School is an *exact science*. The students of this school know that a personal demonstration is the one thing necessary to enable them to prove the scientific nature and value of their knowledge.

The Great School teaches that "Morality is the scientific basis of all constructive Spirituality". It is a School of Spiritual Knowledge. Its students prove the scientific nature of its teachings only by the absolute test of personal experience. And this means that they must exemplify, in their daily and hourly *lives*, every virtue which enters into the Morality that constitutes the "basis of constructive Spirituality". The student who fails, neglects, or refuses to do this, knows that he is not only unworthy of the confidence and trust of his fellow students and friends, but that he is a deliberate traitor to the Great School and to the Cause of Humanity for which it stands.

Every individual who has asked to be admitted as a student of the School of Natural Science, whose application has been accepted, and whose name has been enrolled as a fellow student, knows that he thereby assumes the responsibility of *Consistency*, and thenceforward pledges his sacred honor to *the living of his Life* in strict conformity with the Ethical Formula, or Moral Code, upon which the teachings and findings of the Great School rest. He knows that his fellow students have the moral right to demand of him that thenceforth he make his daily life and conduct an exemplification of the principles for which the Great School and its Great Work stand.

Notwithstanding all this, it is a profound sorrow to the Great Friends to find that there are those among the individual students who fail to exemplify the exalted Moral and Spiritual plane upon which alone it is possible to demonstrate the truths of Natural Science and verify the exact and definite knowledge upon which the Great School bases all its scientific teachings and findings.

We come now to one of the profound problems of the human Soul, namely:

What is the fundamental principle, or the essential element of human nature, that impels even the highest types of individual human intelligence, to yield themselves to the almost universal tendency of the Soul to seek satisfaction by following the pathway which leads inevitably to the natural goal of the "*Destructive Principle of Nature in Individual Life*"?

This is a problem that is addressed especially to each and every Student who is today engaged upon any phase or department of the Work. It is quite as important to those who are farthest advanced in the Work as it is to those who are just entering upon the preliminary study. Especially is it important to those who have assumed the responsibility of Instructors. To none, however, does it have a deeper meaning nor a more vital significance than to the student who has entered upon, or is preparing to enter upon, the course of "Technical Work" for the purpose of making the final demonstration.

The answer to this vital problem is one which every student should know with absolute certainty, and should never forget

for one moment. Fix it in memory *now and forever* as I write it out for you in the single word "EGOTISM". But what is Egotism?

Can it be possible that there is any reader of this magazine, more especially any student of the Harmonic Philosophy, who does not know the meaning of the term? If so, let me see if I can help to enlighten him or her.

Its outward expressions, or manifestations—by those who are its victims—are *vanity, self-exaltation, self-esteem, conceit, self-love, self-importance, self-exploitation*; and it develops a *dogmatic attitude* toward others, *intolerance of the views or opinions of others, a disposition to disputation and controversy, a tendency to belittle the views or intelligence of others*, etc.

Do you, dear reader, believe it is possible for a highly intelligent individual to develop his own *Egotism* to such abnormal proportions that it actually blinds him to the fact that he is a conspicuous victim of it? It would seem virtually impossible that such a condition could exist within the soul of any sane man or woman. And yet, I want to say, in all sincerity, that such is not the case. I have known just such individuals. Furthermore, one of the most profound humiliations of my life has been to witness just such a development of *Egotism, Vanity, Intolerance, Dogmatism* and *Self-Conceit*, in one of my own beloved students.

How could such a thing be possible directly in the face of the fact that the School of Natural Science and all its teachings and findings stand for the direct opposite of *Egotism, Vanity, Dogmatism, Intolerance, Self-Love, Self-Conceit, and every other manifestation of Self-Importance*?

I realize what a club I have placed in the hands of those who might be impelled to use it against me. For instance: My critic might, with a fair degree of logic, reply:

"You already have said that you were the instructor of the student who developed the destructive characteristic of Egotism indicated, and you will likewise admit that an intelligent student is strongly impelled to imitate his instructor—insofar as he has confidence in his instructor. What more naturally, then, than that your student took *you* as his example and in his

efforts to emulate your most prominent characteristics, has developed his destructive Egotism as a natural result?"

I admit, without discussion, the force of such a supposition. And yet, there is that within my inmost Soul which tells me I am "NOT GUILTY". Furthermore, I would be perfectly willing to submit the case to a jury of my most intimate associates and acquaintances for decision, without a word in my own behalf; and I would stake my life on the result.

At the same time, I admit that there has been something radically and vitally WRONG somewhere, concerning the development of this particular student. And I would not want to say unqualifiedly that *Egotism* was so dominant and potent a characteristic of his essential nature from infancy, that it has grown without special cultivation, until it finally has overshadowed and smothered virtually every constructive element of his character.

It is, nevertheless, true that Egotism, Vanity, Dogmatism, Intolerance and Self-Conceit are the elements of character he seems to impress upon his fellow students and associates in the Work most forcefully.

It is likewise true that these are elements of character which the Great School recognizes as destructive to Spiritual unfoldment and growth.

In conclusion let me say, with all the emphasis possible, that no student whose life exemplifies Egotism, Vanity, and their accompanying destructive manifestations, will ever make the final demonstration of a Life after physical death, while yet alive upon the physical plane. So long as these destructive elements of character express his internal state of being, he need never hope to achieve Spiritual Independence and Mastership. It is not possible.

In view of these facts, let me admonish each and every student who has in mind the purpose and intention to follow the constructive pathway that leads to Mastership, until he has made the scientific demonstration, that his first step is to begin at the beginning and make a thorough study of the textbooks of the School—until he knows every step of the road he is to travel in his journey toward Spiritual Mastership. Make him-

self acquainted with each and every moral principle upon which spiritual unfoldment depends. In doing this he will learn the meaning of *Egotism*, as well as all its manifestations and symptoms in human conduct. He will learn the meaning of *Dogmatism*, *Intolerance*, *Self-Conceit*, *Self-Love*, and all the other destructive elements of human character. He will come to know that so long as he exemplifies these destructive tendencies and phases of individual character, he is but wasting his time in a fruitless effort to reach the exalted goal of *Mastership*.

Get this one fact so firmly fixed in mind that nothing can ever dislodge it: No individual can ever travel in two directly opposite directions at the same time. He cannot travel North and South, nor East and West, at one and the same time. For the same reason he cannot travel the constructive pathway that leads to spiritual mastership and that which leads to spiritual devolution and self-destruction, at one and the same time. It is but a waste of time and energy for him to undertake it.

It is just as true that no student will ever succeed in demonstrating spiritual Mastership, so long as he is traveling the road that leads directly in the opposite direction. Until he can exemplify *Consistency* by living his life in such manner as to make it conform to the ethical formulary and moral code of the Great School, he will never reach the goal of constructive spiritual unfoldment and Mastership.

Not until the student is willing and ready to align himself with the Constructive Principle of Nature in Individual Life, has he any moral right to demand, or ask for, an Instructor to guide him over the way which leads to the constructive goal of his endeavors. Only when he has demonstrated "*Consistency*" in his life is he ready to enter upon the Way that leads to Spiritual Mastership. Until then, let him WAIT.

Your Elder Brother,

J. E. RICHARDSON, TK.

From the Valley of the Pines

PINE NEEDLES

JOSEPH A. SADONY

PATIENCE

If you think that you have discovered
New Truths,
Do not be in haste
To disclose them.
They will not vanish.
They will grow.
Keep the roots,
And give away the fruit only.

STRENGTH

No matter how great or important
Is your work,
Be not blind to the smallest things.
For without them, nothing great
Is permanent.
It is the fibers that hold
Together the strongest oak;
Where then is strength?

POWER

No man can know power
Until he has realized his helplessness.

POSSESSIONS

If you wish to hold
What you think is yours,
Be sure that it is paid for.
And by your own coin.
Remembering, incidentally,
That each penny represents its value in deeds.
Or your possession is but a debt.

INDIVIDUALITY

A King who believes,
And takes his jester seriously,
Will soon lose his crown.
A blacksmith who uses the tools
Of a carpenter,
Forgets the use of his own.
And so a Christian
Who prays the prayer of another,
Changes his God.

EMBLEMS

Print your crest with caution
Lest victory change.
Unfurl the flag of true principles
To the four winds
Without fear.
He who lives
Upon the applause of the masses
Shall starve at their door.

TO AND FRO

He who will not be hungry
Cannot enjoy an appetite.
He who does not love
Cannot receive.
The only way to receive is to give.
He who gives, cleanses himself.
He who only takes, decays.
An empty room contains
The most fresh air.
A vacant nest has fulfilled
The purpose of Nature.
He who would be successful and happy
Let him do the labor he can do best,
And in his own way.
His individuality will place him
In his own sphere.
For we are all labelled, classified, ordained.

Or there would be no beginning,
Nor end,
Nor birth, nor death, in this life.
We all represent the symbol of time.
If you would gain knowledge
And be wise,
Learn from the tongues of babes and fools.
Instead of your wise men,
Who may know the suns' eclipses
Years in advance;
The distance of the stars,
And the name of every insect;
And who, in themselves are not happy,
And do not know love's companionship.
A child will teach you your needs,
A fool, what to avoid.

LONGINGS

When your longings are acute,
You either have something
To give away
Or, something to be filled.
You are either overfed,
Or starving.
You may be rich, yet poor.
Or poor, but wealthy.
You may be either, a rich poor man
Or a poor rich man.

REASON

He who has found truth
Has no need of a sword of offense,
Nor a bible of defense.
He has no frown for the incredulous.
Nor does he worship the wise.
He does not condemn those with
Unearned and undeserved credits.
He but holds his counsel
Until the fusing point is reached.

He does not seek competition.
He does not accept challenge
From a foe.
For he finds when the mists
Have cleared away,
The foe is but a friend.
Loyal and eternal.

FRIENDS

Care for your friends in a better manner
Than you would great jewels.
They are more precious.
They cannot be stolen, bought or lost. . .
But selfish neglect
May drive them away from you.

SAFETY

If you would be safe from
Superstition and spiritual fanaticism
Remain near the shore
Of the stream of life.
Where reason may direct you
When in the water.
Not to go beyond your depth.
Not to drift upon the running stream.
And to hold you,
When upon the shore,
From wandering out into the desert.

DIPLOMACY

Diplomacy blinds other people to your virtues.

GREATNESS

Man but belittles himself when he thinks himself great.

TEMPTATION

He who wins a battle without temptation
Has not even drawn a sword.
And he who has not drawn a sword
Does not know its power.

"SINS"

The big "sins" we need not fear.
We see them and guard against them.
It is the little germs,
The little seeds and first thoughts
That are unseen,
But scattered everywhere
That deserve our greatest attention.

LIKENESS

If you look at a man and like him
He must be good if you are good.
Your best judgment is your highest standard
Of your individual education.

SILENCE

Seek seclusion that you may become
Acquainted with yourself.

INHERITANCE

We may not be able to banish the curses
That flow in our blood,
An inheritance from our ancestors.
But we can bestow the blessings
That may flow in the blood
Of the younger generations.

ACCOMPLISHMENT

Man can do no more than grind
A good tool to a fine edge.
Beyond this he loses the fine steel
By which he meant to accomplish.
It is thus with knowledge—
And in the search for wisdom.

GREATNESS

The truly great are not aware of their own greatness.
They but see their own short-comings.
In realizing the immensity of Omnipotence,
They are blind to their own strength.

In sympathy they are charitable toward others.
He who will lead, must first know how to serve.

THE FUTURE

Forget past failures by remembering future possibilities.

WEALTH

Some men become famously wealthy,
Insisting on being in debt.

EGOTISM

Do not be so egotistical as to think
That God has neglected to pick
Some one to fill your place
When you leave this earth,
No matter what your responsibilities
Or what throne you have sat upon.

VALUE

What is worth possessing
Is worth waiting for, and what
Is worth waiting for, is worth possessing.
There is no value to that which has been
Lightly acquired.
It does not represent labor, or even patience
Hope or love.
Love exists upon love
And willingly carries labor upon its shoulders.

GROWTH

A plant that grows slowly is better
Able to live through drouth and famine.

WITHOUT PRICE

Every man has a Price,
Except he who has sold himself to God.

A TOLERANT ATTITUDE OF SOUL

By GRACE WHITMORE

The fact that the first admonition given in *Tolerance* (Harmonic Booklet No. 1) is to "Judge Not", proves it to be an Attitude of the Soul—a quality of character. We know the Soul is back of each and every material expression.

Whatever activities such expression of the Personality, is impelled by the Soul's desire to Give or to Receive.

The soul, entering the earth life Self-consciously equipped, is required by the inherent qualities of its own being to exercise self-conscious, independent and rational volition; for the Soul Element represents the Moral Principle in Nature.

This involves Personal Responsibility and a Moral Accountability upon the part of each Individual Intelligence to know what constitutes Morality in its relation to the Fundamental Principles of Life, as well as his own relation to the same. This requires a very definite, conscious, intelligent and active realization of the Rights and Privileges of other Souls, and should inspire an appreciation of the same.

In so doing, we employ those attributes of the Soul for which we are responsible, and of which we are expected to make the Right Use. In the study of Morality in its relation to Individual Life and Living, and also to Natural Law, the Individual is led to formulate a Code of Moral Principles as a standard for his own guidance and use. In so doing he demonstrates the Right of every other Soul to have the same privilege, whether he recognizes and admits this fact or not.

As all Knowledge is gained through experience and personal effort—and the consciousness quickens as the Soul becomes more aware of life and its activities, through perception and rational comprehension—it follows logically that a Soul can cognize in others only that which is latent or active within its own being.

Therefore, if the individual presumes to Judge another it proves, to those who can see Truth, that he exposes his own

weakness or strength of character. To be Tolerant of others, and exemplify it in spirit and in truth, involves the recognition of their Rights, Privileges and Prerogatives—which should be demonstrated by the Individual in Charity for all—ever guided and guarded by Discrimination and Good Judgment.

Charity may well be viewed as the positive expression of the Soul who has acquired Tolerance as an established development within himself. For Charity demands self-expression in discharging one's responsibility to others. It is Constructive Service in action, impelled by Love. For truly "As a Man thinketh in his heart so is he"—and so does he labor.

The receptive quality of a tolerant attitude of Soul finds constructive expression in the positive discharge of Charity in service for all who are in need, and prove themselves worthy to receive it. True Charity helps a Soul to find and help itself, along constructive lines of growth and development. It is of such a Divine quality and understanding as to exemplify of itself upon every plane, and through every activity of Life.

SET FREE!

A mystic in whose strange, clairvoyant eyes
The shadows of the unseen world clear,
Tells me that e'en in fairest Paradise
You are not happy, Dear, my Very Dear,
Because my sorrow and my anguished cries
Re-echo through the miles 'twixt Heaven and here!
If what the seer says indeed be true,
And in that blessed land of pain's release
Your soul is fettered yet to earth cares through
My weeping—then such selfish tears must cease,
See? I am smiling as I used to do:
Be free henceforth, Beloved, and at peace!

MAZIE V. CARUTHIERS.

THOUGHTS ARE FORCES

By EDWARDS DAVIS

Thoughts are forces that affect events. Great events are measured by their meanings to mankind. The discovery of truths, their annunciation and use by exemplification, are events that rise to momentousness in the perpetual life of man. As heat impels, dominates and controls the physical kingdom, or gravitates, attracts and repels the cosmic spheres, Truth sustains, inspires and directs the soul of man. By Truth the soul of man subsists as a spiritual entity; without Truth, in its various elements, the soul of man perishes. The building of the Great Wall of China was not so great an accomplishment ethically to mankind as the fall of the ancient Empire and the establishment of a Chinese democracy. The building of the Tower of Babel was not so monumental in the course of civilization as the invention of the alphabet by the Chaldeans. The alphabet remains as the structure of recorded language, and language is the evangel of knowledge—the invincible protagonist of Truth. The erection of the Colossus of Rhodes was not so dynamic an influence as the recording of the utterances of Socrates. Material monuments perish; mental monuments endure. Caesar's Rome has vanished; Plato's Republic is an undemolishable realm. The Obelisks and Tombs of Egypt, the ruins of Nagon-wat, are mighty symbols that mark man's antiquity. Within a single hall of the Temple of Karnak the Cathedral of Notre Dame could be placed, without touching its sublime architrave. More important to man than the Pyramids ornamenting the wastes of Egypt is that humble mount whereon the Christ preached His immortal sermon. One paragraph of that message means more to psychical knowledge than all the voluminous ebullieny of Nietzsche: "Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Opposed to this glad gospel of Jesus the abnor-

mity of Nietzsche, the anti-Christ, insinuates: "It is mere illusion and pretty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. As yet no means are known which call so much into action as a great war—that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervour born of effort in the annihilation of the enemy, that proud indifference to loss, to one's own existence, to that of one's fellows, that earthquake-like soul-shaking which a people needs when it is losing its vitality."

Utterances worthy of the faculty of speech, transfusing ornate words into utilitarian ornaments embellishing thoughts that have attained the compliment of permanent memorization, are the progenitors of great events—shibboleths opening into the indestructible castles of man's ideals; these are the supreme strongholds of mental freedom where the will and the love of humanity may have full force.

By negative parallelism the melodic arrangement of words which does not in some sense suggest or symbolize, indite, provoke or inspire supreme emotion is doggerel—a rebus of letters; the bombast of high-faluting sounds; balderdash.

The utterances of all times' noble messengers of Truth should be zealously sought by the searcher of Light and, by memorization, appropriated as sacramental bread. The esoteric nature of man may be thus sustained, made to appreciate, to anticipate, and in turn to produce great influences, incidents, events, epochs. Those who would drink of the radiant fountain that waters the new Platonian republic of national or individual independence—those who would lay claim to their inheritance of Utopian liberty—those who would come into human partnership in all mankind's attainments, must learn the vocabulary of wisdom by becoming able to pronounce certain pass-words. In due course these shall become the volapuk of human utterance, a language of spiritual eloquence expressed in patriotic glory or individual beatification.

The spiritual purpose of life cannot be measured by drachms, rubles, florins—dollars; it cannot be measured by restored Edens, commercially built paradises, nor spanned by

millenniums of years. The varied scope of all the physical sciences but indirectly describes the habitation of the ever-pursued and ever-possessible mystical citizenship—the reward of the free soul seeking Truth.

The Promised Land which was beheld by the Hebraic prophets—Abraham, Moses and Solomon—the Promised Land which was seen afar by the ancient pagan seers—Anaxagoras, Socrates or Plato—has come to the enlightened only by individual vision, not to tribes, peoples or races. The world's spiritual Canaans have been discovered neither by Israel that turned from Jehovah to Baal; nor Egypt, from whose tyrannies the enslaved rebelled; nor by Greece, at Marathon; nor Gaul, which Cæsar, with sword subdued and with pen divide into parts of three. Our Elysian fields have come only to those of us who are spiritually emancipated, though we were enchained in slavery or consigned in duress vile, or to those of us who, as Enoch, at evening have walked with God. Eden or Canaan, or Valhalla—the paradise which Dante, in exile, described, or Milton in blindness beheld, came not to Bismarck, nor Napoleon, nor to William the Conqueror, nor Cromwell, nor Wellington, except as each became divested of armor and arms, and was clothed in the glory of spiritual righteousness. In war there are always conquerors, but never are conquerors by the sword victorious. The unfinished history of our warring social state cries out a titanic palladium, a reverberation of the commandment of Moses, "Thou shalt not kill". More than a thousand years later this was interpreted and expounded by the deific idealism of the Nazarene, "Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment'; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Therefore if thou bring thy gift to the altar, and there rememberest that thy brother have aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Sacrifices, tithings, contributions to charities, community chests, pew-rents, perquisites to preachers, indulgences, nor dues to lodges—money,

which is metal, tinkling brass—all gifts to the altar must be preceded by toleration, compassion, amnesty. When the uttermost farthing of justice has been paid, then the worship of God may begin. Such is the decree exacted by the law of compensation in nations indulging in wars of aggression, incited by Siva, Baal, or Beelzebub—that destructive force which inherently destroys the peace that passeth understanding in national, racial or religious greeds, oligarchie or individual lusts for pomp or power. National contentment, whenever it has existed, has never promoted wars of conquest, nor hostility to alien races, peoples or creeds. Theology is a science pertaining to the analysis of God. Religion is an art devoted to the doing of the works of the Father.

As with nations, churches or lodges, by their fruits shall they be known. Righteousness is the test of any theology. If the adherent of a faith fails to espouse the work of his Messiah—the Master or Masters—the zealot, failing to embody the character of Godliness, crucifies anew the object of his idolatry.

Truth, in the abstract, is the total of all concrete truths. A truth may be anatomic or universal—trivial in moment, or eternal—but the principle of it becomes the level and square foundation of character.

Truth is a process in evolution. In the beginning, the embryonic quality of it was created by God; now it is being created by man. Original thoughts are possible; there is something new under the sun. New thoughts are not the mere repetition of old conceptions, but lambent rays of light exploring the infinite gulfs of new possibilities. Therefore “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly.” When we go into our closet to pray, let not our minds be submerged into an hypnotic spell by the incantation of vain repetitions, but, fully and keenly conscious, may we think, so that, by sublime concentration, we may attain communion with the personal spirit of the Infinite. The indulgence of the individual in thought, the aspiration of the soul, the ambition of pride to

achieve, are the spur to the doing of the Will of the Father. The verve and velocity of thought perpetuates the creation of the creature; thoughts in the spiritual sphere are as actual as the things we may grasp with hands. Thoughts are forces achieving the ideal: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

WAYS AND BENEFITS

The following are some of the many answers which have come to me in answer to the question in the May magazine. The answers have been enlightening and interesting and show deep thought on the part of the many faithful students and Friends who have studied the problem. I am well pleased and thank each one who has favored me with the results of his thoughts and cogitations; for I am again impressed with the true educational value of this department. I trust each one of you who has answered the problem will make a thorough study of the following answers, that you may benefit from the thoughts and studies of other Students and Friends:

1. To acquire a knowledge which, when put into practice, will enable a Student to live a constructive life and to pass that knowledge on to those ready to receive it, and thereby aid in its perpetuation. This is what I seek and what I believe the Great School desires each Student should receive.—A. E. P.

2. First, in aligning one's life to a clear understanding of the moral principles as taught in the Great School:

Second, the reward of spiritual unfoldment and mastership in attaining to the Completion of the Individual.—A. M. B.

3. I conceive that the School desires its student to improve intellectually through the effort to solve the problems and morally by applying the knowledge thus obtained to the Living of a right Life—at least such is my desire.—C. H. C.

4. I regard the solution and especially the constant exemplification of these problems as stepping stones to Self-Mastery

and the consequent Self-Unfoldment and Soul Growth, by which means only the highest status of the soul can be attained, on both the physical and spiritual planes of existence.—G. P. B.

5. First, in the attempt to solve them I learn to think more carefully.

Second, I believe that the most important benefit the School intends me to obtain therefrom is that I should know the exact sense in which the School intends the meaning of the terms used in the Harmonic Series and other literature pertaining to Natural Science studies. The more pre-agreed definition of terms used in any discussion, the less disagreement is there likely to result between the parties in debate. Quite often men argue at length only to learn that they were in complete agreement to start with. The trouble was they did not have a common understanding of the terms they employed in their reasoning.—A. C.

6. That the reader may be inspired to original thinking upon the problem submitted, and thus through his own constructive personal efforts he will derive the resulting benefits and rewards of effort under the Law of Compensation.—R. P. F. G.

7. The benefits that we should gain from solving the monthly problems are: the power to discriminate between words, to give accurate meanings to individual terms, to build a vocabulary, to gain exact definitions, and to use words properly. I believe the Great School desires, above all, that her students learn to Think.—E. M. O.

8. The ways I am seeking to benefit from these problems are as follows:

First, In gaining knowledge.

Second, In stimulating interest.

Third, In developing intellect.

Fourth, In formulating and tabulating the knowledge acquired.

Fifth, In making use of the knowledge gained and applying it to my daily life as a rule and guide to my conduct. What I believe the school considers the most important benefit is that

derived from the application and right use of the knowledge acquired in my daily life and conduct.—A. C. N.

9. First, Accepting these problems to be elements of my own character I am trying to analyze them and learn to distinguish the constructive from the destructive, so that I may try to govern my life accordingly. By reading the definitions of the Students and comparing them with my own, it brings me into harmony (understanding) with those who travel the same path. The definitions of the School act as an organized plan which is the result of the combined effort of each and every one of us systematized and organized.

Second, To bring me in contact with an understanding of the coworkers of the School. For all of us to learn the same language and to put the problems into practice in our own daily life and thereby to make ourselves fit to be true representatives of the School of Natural Science.—B. R. P.

10. I am seeking to "take in", fully recognize, analyze, assimilate and transmute the Truth of each definition given,—in the solving of the individual problem it presents, as well as the relation it involves: until it is sublimated into the very fibre of my being, and becomes a conscious part of my soul. Thus the Soul confronts the Self, and is tempered, refined and qualified to exemplify the truth presented, in an intelligent, practical and potent way, in the discharge of Personal Responsibility. In this way the Individual Intelligence is tested, tried and proven trustworthy to exemplify and represent the Harmonic Philosophy in the Right Way. The Soul is qualified to Give as it Receives. The result will be a Living of the Life that will satisfy and fulfil the requirements and demands of the Great School, for those whom it accepts as Students and Representatives. "Live the Life and Prove the Law."—G. W.

11. First, To acquire the correct scientific answers to these problems.

Second, To acquire a true understanding of the problems in their relation to me as an individual intelligence and in their effect upon my unfoldment and growth.

Third, That by virtue of the definite scientific answers, they may serve as a true guide whereby I may shape my life

and conduct in such manner as to achieve the greatest degree of constructive benefit to myself and others, and the better be able to serve the cause of Truth and Humanity.

The important benefit which the School desires me to obtain from the problems is:

First, To get the benefit of the definite and scientific elements and principles embodied in these problems.

Second, To acquire a clear understanding and knowledge of them, that they may serve as a guide, whereby I may shape my life and maintain the harmonic relation with Nature's Constructive Principle, and the better to be able to serve the Cause of Truth and Humanity. C. G. R.

12. Each and every word constituting "these problems", given for the Harmonic Student's solution is "a light on the path", and the elucidation of the problem is supplementary to those other problems presented in the Text Works, for self-analysis and self-mastery. The Magazine problems open a more comprehensive view and understanding of the philosophy, as a whole. Each word covered by the problem represents a fundamental Principle of Nature, as well as an essential factor of individual human character, upon which unfoldment and growth depend. They broaden the student's scope of comprehension of Nature's Laws and his relation and responsibility thereto. They illumine the Consciousness and inspire the spirit.

Hence, the way or ways in which I am seeking to benefit by them is in striving to respond to the spirit of their meaning and purpose in every realm of my being; to accept them as a light and guide, and to incorporate the essence of their *deep* meaning into the very warp and woof of my daily life and conduct.

When the individual student shall have accomplished this, the problems shall serve a very definite and specific *double purpose*:

First, Individual Unfoldment.

Second, The establishment of a bond of unity between students and groups of students, under one banner of spiritual instruction.

When a number of harmonic intelligences *think* and *live* scientific principles *mutually*, to a definite and specific constructive purpose, *automatically* there is established in the universe a dynamic, vitalizing force, energy and influence which is health and life generating in results.

A spiritually creative vibration and condition is built around humanity, which I "conceive" to be an accomplishment of transcendent importance to the human family.

Individual Unfoldment and Growth, *united co-operatively* into a Harmonic Constructive effort for the good of all, is to me the most important "benefit, or benefits" which the School desires us to obtain. "The Great Work is on the one hand an Individual, Self-Development, and on the other, the education and regeneration of Mankind through the individual and *concerted* efforts of the Spiritual Forces."—E. A. W. H.

From the above, you will observe that a careful study has been made of the questions; and I am sure each of you who has made the sincere effort to answer them has been greatly benefited by the self-analysis you have made.

The question, being a personal one, addressed to each of you as an Individual Intelligence, requires no specific answer from me. The answer depends solely upon your own self-development and unfoldment; and I sincerely hope this effort, and the study of the above analyses, will inspire each and every one of you to strive harder to apply the principles to your every-day Life and Living.

The next question for your consideration and study is:

"What is Logic?"

Your Elder Brother,

TK.



SERVICE

When the earth evolved from chaos,
At the very birth of time,
And was given up to mortals
By the Master Hand Divine,
This the mandate that was spoken
By the Will that naught may swerve,
"Man and all the things of nature
Are created but to serve."
This the mandate that was spoken,
And as ages crept along
Still more grandly swelled it onward,
To a wondrous, mighty song,
Nations heard and while they heeded
Power, honor, wealth and fame
Crowned their strivings and their efforts,
Clothed the glory of their name,
Nations heard, then ceased to hearken
To the law which gave them birth,
And behold— their pomp and power
Fell and crumbled into earth,
And the law which through the ages
Governed earth and sea and sky,
Echoes still "Live on for Service,
Cease to serve and thou shalt die."
Ah, my brothers, are ye serving?
Do ye strive that ye may give?
Search your souls that ye may answer
If ye have the right to live.

E. G. FRANK.

GOSSIPING MOTHERS

The subject of this article is one of vital importance to all women, more especially to mothers. For this reason it is given space in this magazine. It is a common fault and failing among all classes and stations of women, from the lowest to the highest, including the unrefined, uneducated, working woman and the refined, highly cultured, so-called "lady".

Sometimes this fault is deliberately indulged to derive a little mean satisfaction; at other times it is innocently indulged because of ignorance. This ignorance arises from a lack of understanding in differentiating between the terms "Gossip" and "News". There are many women among us who suppose these two words to be synonymous. They have always thought so, and have never made the effort to assure themselves of it by consulting the dictionary. Often we hear a woman say: "Oh, I have a fine bit of *news* for you." Then she proceeds to relate a wonderful tale of pure and simple *gossip*.

Because of the prevalence of this failure to differentiate between the terms the following definitions are given, that the reader may have no occasion to misunderstand the following analysis of the subject, and that she may no longer plead ignorance as an excuse for indulging this time-wasting and degrading temptation:

News means information concerning persons or things *disseminated for constructive purposes*.

Gossip is real or assumed information (usually assumed) concerning persons or things *disseminated either for destructive purposes, or regardless of consequences*.

News is *constructive*. *Gossip* is *destructive*.

The motive behind the act determines its status as "News", or "Gossip".

The habit of gossip—like habits of all kinds—is caused by constant indulgence in that particular line, and continues to grow deeper and deeper into one's character, until it becomes an established thing. Then the individual becomes a human sieve through which every bit of information passes as speedily

as it is received. Finally, the gossip habitue becomes like an animal of prey, seeking information concerning anybody and anything, that she may have material for her sieve.

The gossip habit—like all other habits—is a public confession of mental inanity and impotence. The woman who indulges herself in it becomes an habitue, and wastes so much of her time and energy in its indulgence that she finds no opportunity left for self-education and unfoldment. As a result, she usually sinks into a state of mental ennui, and becomes a burden to herself, as well as to those with whom she is associated, and to society.

The alert, active woman who keeps her mind occupied with worth-while thoughts and self-education finds no time to devote to gossip. Her attention is fixed on the loftier things and is not attracted to mean gossip which adds nothing to her own growth, but drags her down to the level of those who have no mental occupation beyond that of telling what they know of other people's affairs. Her purpose in life is too well fixed and her energies are too potently directed toward that purpose to be diverted by the information sifting itself through the human sieve of gossip. Her Will and Consciousness are too intent on her own soul development to be affected by the unimportant affairs of her neighbors or associates. So, she finds no excess time nor energy to devote to mere gossip.

"The successful wife and mother is the woman who continually renews herself. That is, she is an intelligent, alert, progressive human being. She takes advantage of the new opportunities of each new day, to be a new person—a cleverer, wiser, more interesting, more alluring person. She must make the effort required, in becoming something different each day, something new—something developed by twenty-four hours more in charm and intelligence." (*French Recipe for successful Wife and Mother.*)

"Intellectuality in a woman means intelligence, aliveness, saying and thinking something new, something personal—therefore original—about whatever comes up. The intellectuality consists of an alive, interested, interesting mind."

A woman, to be a successful wife and mother, and merit the

love, honor and respect of her children, must be an intellectual, lovable, progressive individual.

If a woman applies herself to the fulfillment of the great and beautiful work of becoming this successful wife and mother, she scarcely will find time or opportunity to indulge herself in the degrading habit of gossip. Moreover, her mind and soul will be so entirely absorbed in this ennobling and interesting effort, that she will find no interest nor companionship in sordid gossip.

Gossip is an enemy to confidence. Any person who indulges it need never expect to win and retain the true and deep confidence of her friends, associates, husband or children; for inevitably her failure will be discovered and she will be held unworthy of trust.

A confidence when given, implies faith, trust and credence. The individual who honors you with a confidence thereby asserts his faith, his trust and his belief in you. It is, and should be accepted as a beautiful compliment. Furthermore it is, and should be so accepted, a sacred trust which you should regard as most sacred, and guard it with your honor, your loyalty and your life, if necessary. Every confidence carries with it the responsibility to hold it inviolate, unless some actual good is to be accomplished by betraying it. Even in such case one should seek permission from the person who gave the confidence before breaking it. All women should learn to appreciate the depth and meaning of a confidence, and the responsibility which necessarily is attached to it, for only then will they come to realize the degradation of betraying confidence through gossip.

When a person hears an inveterate gossip telling all she knows about all her acquaintances, and all that has happened to them, that person brands the gossiping individual as mentally impotent and untrustworthy, and guards all personal confidences and affairs from her. The wise person courteously but firmly withholds herself from the gossip, knowing that the more information the latter receives the more grist will she have to rattle through the sieve.

Vanity very frequently is the cause of gossip among women.

A group of them gets together. One woman tells of something someone told her, with the implication that she is the only one to whom her friend has intrusted the information. Another woman will follow this up with an addition to the first bit, to show that she knows more than the first gossip does. Then some other member of the group will tell a bigger "confidence" given her by someone, to show how closely she is in touch with that individual's affairs. And so, on they go, grinding away all the information they possess, each attempting to show how much more she knows than the others. This is a streak of Vanity too unworthy of any member of our noble sex, for it only degrades her in the eyes of all thinking people, and casts its blot on all womanhood. If any woman is guilty of it, she owes it to her sex in general, and to herself in particular, to eliminate it at once, before she becomes branded as a pariah among her fellowmen.

The woman who indulges in gossip calls forth unto herself at least eight most unfortunate results:

1. She destroys the confidence of friends and associates.
2. She loses their respect.
3. She loses her self-respect.
4. She betrays disloyalty.
5. She inspires resentment.
6. She wastes time and energy which should be devoted to self-education.
7. She invites criticism and retaliation.
8. She sets in motion destructive processes, both within and without.

Can any results be more undesirable?

If a woman falls into the habit of gossip and indulges herself in it when among friends and acquaintances, the chances are that she does likewise in her home. The habit becomes so fixed that she gossips unconsciously in her home and out of it, before friends and before her family. Her consciousness is so imbued with the spirit of gossip that she forgets environment and runs all her information through the gossip's sieve. Strangers who enter the home of such a woman usually can judge the mother's status as a gossip by listening to the conversation

of her children. If the mother is a gossip, naturally and inevitably the children will become imbued with the spirit and will indulge in it. If the mother taboos gossip in her home, the conversation of her children will be on subjects and topics of a much higher level than the repetition of other people's affairs and doings.

A mother goes to spend the afternoon with a number of her friends. During the visit one friend tells a story concerning the private affairs of another mutual friend, but strictly "in confidence". The mother returns home and, at dinner, repeats the gossip to her husband in the presence of the children. If the children are young, they do not understand its import, but drink in the information, as young minds are apt to do. The next day these young children, during their play with neighbors, tell the information, unthinkingly and unwittingly, embellishing it to suit the demands of their fertile and imaginative minds. These neighbor's children repeat the exaggerated version to their mother; this mother gives it "in confidence" to her nearest and dearest friend, who later repeats it to her sister, mother, husband, or neighbor, and so on *ad infinitum*. Some weeks later the distorted and exaggerated version of the story returns to its originator who lays the blame of it onto her friend. She loses confidence in this friend, mistrusts her, brands her as unreliable, and a shadow is thrown over her friendship.

If the children of the gossiping mother are grown sufficiently to understand the meaning of such repetition of a "confidence", they inwardly begin to question the mother's trustworthiness, as a repository for confidences, become disgusted with such inefficiency and lack of faith, and the mother suffers in their estimation and respect.

Perhaps the mother will return home and say: "I was over to see Ray's mother today and she told me that Ray is going to try for the college scholarship this year. She said that Ray told her this in strictest confidence, for he doesn't want any of the boys to know. I promised not to tell it to anyone, so I don't want you children to let on I told you."

Immediately upon hearing this, John, who is a thinker, says

to himself: "Well, is that the way Ray's mother keeps his confidences? I wonder if mother does that. But she told us what she promised Ray's mother she wouldn't tell, so it looks as if she would tell what she promises *us* to keep secret. That settles me. If mother must tell everything she knows, I'll just keep my confidences to myself hereafter."

Lucia says to herself: "Now mother promised Ray's mother she wouldn't betray Ray's secret, yet she has come straight home and told it to us. She broke her promise, and that is just what she is always preaching to us *not* to do. That wasn't right of mother, and I don't like it." And, each of the children, if he is old enough to think, will place the same appraisal on the mother's act. So, the mother loses the confidence and respect of her children and becomes, to them, an example of disloyalty and untrustworthiness.

Sometimes this mother may reveal a confidence given her by one of her other children. Her habit of gossip may have caused her to do so unconsciously; nevertheless, she has broken her promise of confidence and receives the same judgment of her children.

A husband confided to his wife that he was about to close a business deal through which he expected to realize a large profit. He told her, however, that secrecy in the matter was an essential to the success of the deal, and warned her to keep the matter entirely to herself. Shortly after this the mother, in her joy over the matter, confided the information to her children, saying that their father had told her to keep it to herself and not betray it to anyone; but she wanted them to know, so they could rejoice with her. However, they were not to let father know she had told them. Then and there she branded herself, in fact as well as in the minds of her children, a traitor to her husband's interests and confidences.

Some days later a group of women attended an afternoon tea at the home, and in the midst of a conversation on finances, one woman told of a business coup in which her husband had made sufficient money to buy her an elegant set of furs. This was too much for our mother. She could not withstand the temptation, and forthwith proceeded to tell of the wonderful

deal her husband was about to close, which would net him several thousand dollars. It so happened that among the group of women was the wife of the man who was to make the deal. Evidently she reported the incident, for the deal was called off and, as a result, a large amount of money was lost by her husband.

Accidentally the wife's indiscretion became known to the husband who determined, then and there, that his wife would never again be intrusted with anything of his confidential life and business. The children learned of the result of the situation, and all felt a deep sense of humiliation, chagrin and disgust toward their mother. It is needless to say she dropped many degrees in their estimation and respect.

A mother may gossip in the family circle about her neighbors and friends, with the vicious motive of harming them in some way; or she may do so entirely regardless of the results of her idle talk. Always the same results follow, and she lowers herself in the eyes of her husband and children. She wastes time, energy and opportunity which ought to be devoted to her own self-education and to the discharge of her personal responsibility, as it affects both herself and her family.

The writer was, at one time, **nursing** a convalescent child of nine years, and had become quite a favorite with him. One day he took his nurse into his confidence and told her of an incident which was of vital importance to him, in his young and vibrant life. The nurse asked: "Have you told your mamma of this? What does she think of it?"

The young man looked at her very intently, and answered: "No, she doesn't know, and I don't want you to tell her either. Now don't you go and be like mother. She always tells everything she knows, to Mrs. Smith, so I don't tell her anything any more that I don't want Mrs. Smith to know."

This child, so youthful, so **immature**, **had discovered** the failure of his mother, and had branded her. She was looked upon by him as untrustworthy and unreliable and was to be shut out from his little world of confidences—the inevitable result of gossip.

Mothers must not gossip to their families concerning other

people's affairs, nor vice versa. They must not allow the children to do so. Gossip should be a tabooed subject in all homes where the mother is endeavoring to give strong, fine, worthy members to society. The children, realizing the strength and wisdom of the mother in tabooing gossip, will respect her the more, and feel a confidence in her which will grow and become stronger as the years carry them along into manhood and womanhood.

It is only in cases where the mother believes some good might be accomplished that she should allow any discussion concerning the affairs of others in her circle. If she sincerely believes, for instance, that she might inspire her children to be of service and help, or that a lesson might be taught them by relating an incident (as information) which she has heard, only then is it permissible for her to repeat to them such information. Under no other circumstances should she do it, nor allow it to be done by her children.

Her example in this matter will prove a powerful precedent in the lives of her children. It will invite their confidence; it will manifest loyalty; it will inspire love and admiration; it will increase their respect for her.

In dealing with the subject of gossip in her home the mother will find that her greatest strength lies in keeping the minds of her children—and herself—so fully occupied with interesting intellectual pursuits, worthy ambitions, lofty ideals and constructive purposes, that they will find no time for, nor interest in, the indulgence of gossip. This is the secret of her success.

Gossip is an enemy to confidence, and is unworthy of any woman who has entered the sacred portal of motherhood. The gossiping woman owes it to all people—as well as to herself and family—to fulfil her individual **responsibility by overcoming** the tendency existing within herself, and elevate herself far and beyond the level of the common gossip.

NONETA RICHARDSON.

HUMILITY

By HELEN M. GILLESPIE

Sometimes the best method of discovering what something is, is to find out what it is not. One of the definitions of Humility is "freedom from pride and arrogance". Pride, however, has both its Constructive and its Destructive sides. It is entirely justifiable for the individual to feel an honest pride in some worthwhile accomplishment, and here the question of Self-Control enters into the matter. He must remember that temperance in all things is vitally necessary and must not allow his pride to extend beyond the boundaries where it becomes arrogance and vanity, and thereby is transmuted into a Destructive feeling. We are told that the Constructive Principle of Nature demands that whatever Vanity a student of the Great School may have, of the kind which impels him to seek public notice and applause, must be transformed into the kind of Humility which will enable him to take his place cheerfully among the poor and lowly and serve any good cause patiently and to the best of his abilities. The Great Work states that "The badge of the Master is true Humility and the student must acquire the kind of Humility which enables him to stand upon his merits."

But how shall we discover just what our "merits" are? There is that within each of us, if it has not been obscured by self-deceit and false standards of living, which is a reliable index as to just what our true deserts are—the voice of Conscience. When we examine ourselves honestly and analytically we are humbled to find how little we really know of the myriad things which there are to know. A realization of this fact is the beginning of true wisdom and true Humility.

An illustration of how this failure to heed the admonition of Socrates, "Man, know thyself", will lead an otherwise good person to almost inconceivable heights of pride, is found in "The Cathedral", by Hugh Walpole. The principal character, Archbishop Brandon, was a good man in many respects, but he seemed to possess very little humility, and after many years

spent in the service of the cathedral he became so proud and arrogant that he felt almost like a God. He neglected his family, antagonized his parishioners and co workers by his overweening pride, and allowed the Destructive side of this quality to become so predominant in his life that everyone's hand was finally turned against him. His son, the only individual for whom he had any real affection, married into a disreputable family and was disowned. At the hour of the archbishop's greatest need his wife, alienated by his selfish neglect, deserted him; his associates turned against him unanimously; and the fair structure which had been his life was brought crashing in ruins about him.

All this disaster came about because he ignored the vital necessity of Humility, which would have given him sanity and clarity of vision and prevented that rigid adherence to one's own views which pride engenders and which shuts the doors of Consciousness to the inflow of Truth. We are told that a humble spirit and exalted principles must accompany true Spiritual Unfoldment. We must seek that place for which our abilities best fit us and where we can render "the most valuable service to Truth and Humanity". And so we may embark upon that "path of the just which is as a shining light, that shineth more and more unto the perfect day".



THREE PERIODS OF MENTAL LIFE

By W. D. BUNKER

There appears to be no doubt in my own mind that one of the greatest benefits to man is the ability to rationally use those attributes of the soul, which enable one to think clearly. Thereby he is able to arrive at definite conclusions, after careful deliberations.

All humanity is born very young, but all humanity does not live to the ripe age of *three score years and ten*, and those of us who live a well spent life on this, the first plane of "earth", get the benefit of many and varied experiences which should be of inestimable importance and value because our evolution (or devolution) depends, to considerable extent, upon our rational conclusions arrived at, day by day, and year by year, as we travel along life's pathway during the entire time we are able to keep one foot on terra firma of this mundane sphere.

Let us for a few moments divide our periods of thinking into *three divisions* of a full span of life here; and suppose we consider the first period at twenty-one years of age (or thereabouts). At this time of life I would class it as the expectancy age. It is a usual thing to find folks at this age to be looking forward. They are thinking and hoping and sometimes planning for what they hope is in store ahead of them. Briefly summed up, it is the Desire and Hope age for them, with the future "Tense" predominant.

Now let us consider normal folks in the second period of thinking, and let us set the age around forty-five or fifty years of age. And this might well be termed the mature mental age. Neither desire nor hope is dead; however, the actual realities of life's education has continually been thrust upon them. They have acquired some personal experiences; they have gained some actual personal knowledge first hand; they may not have actually realized many of their earlier hopes and ambitions, but they know that some facts have been brought home to their consciousness which are indeed very real to them. And the knowledge of these things must, of necessity, be taken into

each consideration of any problem, subject or topic, when any real thinking is done by them. All of the conclusions, after thinking over the data or knowledge available, is finally weighed in the light of one's own personal experiences, or the proven personal experiences of other human beings. It would appear to be the generally accepted custom that those of us who have reached the mature mental age no longer look at life or life's problems, solely through the rose-colored glasses of the "Expectancy Age". We have proven certain things and gained some knowledge; we have become educated to some extent and we now view or weigh or think about all matters without an excess of desire or hope. Each mile-post or guide-post along the highway of our life have a real meaning to us. Our judgment is more likely to be fair and true. Our decisions are not so likely to be unduly influenced, and our general outlook on life is really in the "Present Tense", as it were, and not so much toward the future, as say thirty years previously.

The "third period" of our own "thinking" brings us near the allotted span of our sojourn here amongst physical and material things of this plane; and what a rich harvest of experiences and of golden opportunities we have had, to be sure. What a vast amount of first-hand information has been available all along the way, from the cradle to the now—what a vast store-house of real personal knowledge and glorious opportunity has been ours, if we have availed ourselves of a reasonable share of the data, information, experiences and proofs obtainable. What a rich store-house we shall have on hand to help guide our thinking along safe and sane channels, which means our conclusions should be correct, and they will be correct, providing we have proven each step of the way and have gathered facts, truths and light along the pathway, and have used constructive means for our growth and development whenever we had the opportunity of serving and helping those of our fellow beings who asked for and were in need of the help we could give. At the age of "three score years and ten" one can look backward over the years of personal experiences and use the knowledge gleaned along the way (regardless of how smooth or how rough and rugged the road) he knows that none other

could have traveled that road in his stead, the climbing had to be done by himself or herself alone, for none other could have gained the heights or had the personal experiences for some other individual. True, at this third period of our thinking many of our thoughts are of the past and we use the past experiences as guides for our deliberations and conclusions after three score years and ten, however, neither our hopes nor our desires are dead. Not at all. We really believe we have now arrived at the age when we can truly live, but some of us are aware that the physical organism is not so flexible or pliable as it was some years ago, and we must be ready to throw it off at any time; therefore this, the time of our third period of thinking brings us to a realization of the fact that the past, present and future can be summed up as the most important time in our lives as—*now*.

NOT KNOWING

One of the keenest discouragements in this world is the discouragement of Not Knowing. Not Knowing whether you are on the right Life track; Not Knowing if your work is being appreciated; Not Knowing whether to go right ahead or whether to start all over again; Not Knowing whether you are headed for grand success or ignoble failure.

You can absolutely eliminate this Not Knowing feeling, by convincing yourself and the world that what you do is worth while.

Know that if you are doing something that is worth while, you are on some right track, anyway. Know that if you are engaged in work that has for its end some kind of service, that it is certain to be appreciated some time or other. Know that if your abilities are being so used that their greatest values are being put to results, then you need have no fear about turning back. Know that if your Soul Attitude toward your Work and your Life is right, you are sure of winning.

To breathe, to work, to think—not Knowing as to what purpose—that is like sailing the sea without a compass. First Know. Then step ahead, as lively as you know how to.

GEO. M. ADAMS.

THE QUESTION BOX

QUESTION: Is *Self-Consciousness* a *faculty* of the Soul, or a *power*?

ANSWER: *Self-Consciousness* is a *faculty* of the individual intelligence or Soul. It differs from simple "consciousness" only in degree, and the term is used to differentiate between the consciousness of animals and the consciousness of man. Consciousness is that faculty of the individual entity by and through which it becomes aware of the existence of things outside as well as within itself, and of itself. Through this faculty, or capacity, the five physical senses convey their messages to the entity itself. But throughout the realm of animal life there seem to be definite limitations fixed upon this faculty which marks a distinct line of differentiation between the animal consciousness and the consciousness of man. Which fact would seem to indicate that the Soul element in Nature, which in man alone is individualized, has added something to animal consciousness which is distinctively and exclusively human in its character, quality or degree. Hence, to distinguish between the character, quality or degree of consciousness in animals and man, the Great School designates animal consciousness as simple "consciousness" and human consciousness as "*Self-Consciousness*". Therefore, *Self-Consciousness* is a faculty, or capacity, of the individual Soul, and not a power.

QUESTION: What is the result when an Individual has achieved *Self-Completion* and earned Nature's reward therefor (*Individual Completion*) and the other individual of opposite polarity has not yet done so?

ANSWER: When an individual has achieved the state of *Self Completion*, he has earned the happiness resulting from the perfect love relation, or *Individual Completion*. According to the law of Affinity there is but one man in the entire universe for any one woman, and vice versa. The union of this one man and this one woman constitutes the *Individual Completion*. If, however, one individual of this union has accom-

plished his own self-completion, while the other individual has not. Individual Completion is not possible until such time as the other individual also has achieved that status of development; for he, then, would not be entitled to the reward of Individual Completion. In such instance, the self-completed individual would have to possess his soul in patience until the mate of opposite polarity had evolved and attained his completion, and had earned Nature's reward therefor.

QUESTION: Were Confucius and Lao-Tze Masters of the Great School?

ANSWER: Yes, both were Inner Members of the School of Natural Science.

QUESTION: Can a "fact" be destructive?

ANSWER: Yes; a fact may be destructive. Even a series of facts may be destructive. The relation established between destructive facts is nevertheless a *truth*. This Truth recognizes the destructive nature of the "facts" but, in reality, has nothing to do with the destructiveness, other than simply to fix the relation between the facts. In this view of the case, it would hardly be said that Truth is destructive. It is somewhat like a record of events would be. The events themselves may all be destructive; but the record of them may simply set forth the truth which, of itself, is not destructive.

QUESTION: According to the Philosophy of Natural Science, are all individuals who at one or another time, give way to vicious physical appetites or passions, under the influence of mediumistic or hypnotic control? Or do individuals indulge in viciousness independently?

ANSWER: Not necessarily; individuals may indulge in viciousness deliberately, intentionally and independently, entirely free from any mediumistic or hypnotic influence, or control. In many cases vicious physical appetites or passions are the result of outside influence; yet, in just as many other cases, the viciousness is due solely to a lack of Self-Control in the individual himself.

Nature has invested each individual intelligence with a Consciousness, Independent Choice and Rational Volition. By thus investing him, she has made it possible for him to pursue

a constructive, a destructive or a neutral course, either helping her in her evolutionary process, stopping the wheels of evolutionary progress, or simply withholding cooperative aid. When an individual gives way to vicious appetites and passions, in the majority of cases he used his individual Choice and is not in any sense subject to outside influence. "By investing man with those attributes of the Soul which enable him to act independently and voluntarily, nature has also made it possible for us to set our own independent and intelligent effort in direct opposition to her evolutionary process. In this case we not only fail to add anything to nature's upward impulse, but we go still further than the neutral point and actually subtract from that impulse the full measure of all the effort we exert in opposition thereto. The inevitable result is that we thereby set in motion a process which is the exact reverse of evolutionary. We not only stop the wheels of evolutionary unfoldment, but we *reverse* them. The result is that we thereby set in motion the devolutionary process and at once invoke the Destructive Principle of Nature instead of the Constructive."—(The Great Work, p. 288.)

Therefore, it is evident that any individual may defy the law of unfoldment and deliberately and independently indulge himself in any and all of the vicious appetites, emotions and passions which physical man is heir to, in his own right.

QUESTION: "Great Friends and Helpers" is a term used in the "Great Work" and other literature of the Great School. Are these two distinct bodies, or groups?

ANSWER: Yes. "Great Friends" is the term applied to the Inner Members of the School who are definitely responsible for its welfare. These Friends are on all the spiritual planes. "Helpers" is the term applied to Students and Friends of the School who are actively engaged in rendering service and help on all the spiritual planes, and who work in conjunction with, and under the guidance of the "Great Friends".

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